

ISSUES & EVENTS

January 28, 1970

Volume 2 No. 16

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three priests define their presence

John Wright (Anglican) top right, Dave Brabant (RC) bottom left and Norm Perry (United). The following was transcribed from tape.

John Wright

We've gotten to the point where people reach in to us, we're not having to reach out so much. The problem with counselling is that it's time-consuming. But people lean on you in that area and you have to take the time. Sir George is a pretty frustrating place to be. People come in just to mouth off about a lot of things, and I do a lot of it myself. I have a meaningful contact with between 15 and 25 people a day, which may just involve sitting and having a cup of coffee with someone in the cafeteria just to lay the groundwork for counselling at a later time. People need to get to know you a bit before they tell you their problems. Or I can refer people to an area of the guidance department more easily if I have a good relationship with them. Quite often you look back on a day and it looks like it's a waste, but in time things start to fall in place.

I'm not as equipped for general counselling as the people in the counselling department. I've made some mistakes, not being sensitive enough, referring people through the wrong channels. Another mistake is not trying to meet as many people as I can. But you can only do so much before you're completely tapped.

Dave Brabant

Twenty years ago the main concern of the Catholic chaplain was to get the student to come to mass. But it's just not feasible to place much emphasis on mass. I feel quite comfortable that I'm doing my job as a priest, as a chaplain, doing any counselling that comes my way.



Norm Perry

The same was true of the United Church fifteen years ago. When they realized it was no good they withdrew. But they realize that they have to see what significance, if any, chaplains can have on campus. I don't feel absolutely responsible for producing absolute results. The church doesn't demand anything except that with my belief and my perspective I go and do something, whether as an animateur, chaplain, counsellor or administrative person. But they want somebody there.



I find myself getting into counselling which inhibits all the other things I try to do because it sucks up all your time. If a student has problems, religious, personal or psychiatric, the problems have causes and part of the cause is the University. I think we've got a responsibility to the student to have him cope with the problem or overcome it somehow with some help. But we have a responsibility to the community to alter the character of the society he lives in in order that the problem doesn't crop up, or else the problems are endless: we'd just be perpetuating a coun-

selling-style job. I feel strongly that one of the things we'll have to do some day is take a good thorough look at the University community and see how it makes up its own problems. A lot of the frustrations I can't do anything about right now and the school can't do anything about right now. That aspect of our work is really going to be important, but it won't be until we can get established as credible at the University. To the community as a whole we're not.

Dave Brabant

We don't fit into the academic structure; we're something akin to the student services.

Norm Perry

A lot of students are turned off going to the guidance services. There's certain style guidance has. They can't hang around where the students are: it's more heavily structured and the counsellors haven't got the time. With our structure, students can walk in, there are no secretaries, no files on them, no worries that the chaplains are going to be sucked into the courts to expose something if they happen to be left-wing, no preconceived notions about what procedure will be followed, because inasmuch as there's a variety of us, there's a variety of procedure. If they went to see a psychiatrist the person might tend to have them adapt themselves to the problem, come to learn to live with what he or she is, whereas that's not necessarily true in the context of the chaplains. That's part of what we do, but it's not the end of what we do. If we help them to alter the character of their environment, that's different. And that's what attracts a lot of people I see.

John Wright

I'm getting a bit more restless about getting a kind of worshipping community around me in the University. I think that's a possibility without getting hung up on the denomination too much. I think it has to start there but it'll grow out of it. There are a number of Anglicans who have expressed their interest in getting together. Now what I'd like to do is get these people together on that level and say, okay, what is the Anglican church? and let's bring it down to the common denominator at that point, rather than the old business of having to go through the ritual. I've known all these people for a year and a half and we've never knelt down and worshipped together.

Norm Perry

I believe with John that we need a religious community around us. I think Christianity has been rather shy about being aggressive about what it's all about. It's a useful, functional concept or belief structure, especially today. Students haven't lost their religious sense; they're just disenchanted with the Church. So I've got a responsibility to make clear to the students what I believe.

John Wright

That's what a worshipping community is to me. It's maybe getting an underground church together (I don't like to use the term, but the idea of a cell group was the original concept: getting a few people together of a like mind and having them relating to each other). Worship isn't neces-

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sarily a structure form of worship, it might just be sitting around and having coffee together and getting to know each other as Christians. As far as I can see, all the denominations have the same message, the Christian message.

Norm Perry

None of us is laying it on anybody, running around saying get converted, in the Billy Graham sense, although to be honest I might be motivated to do that, partly because I see a certain style of commitment tempering a student's life, offering him a frame of reference whereby all other things make a lot of sense, whereas right now the confusion of the students at Sir George is beyond belief.

John Wright

I've got an advantage in that I can discharge my priestly function in a parish. I'm an assistant in a parish nearby, so that's not a problem for me. I'd like to see a stronger religious emphasis in certain areas for people who want it. I don't want to impose it and make that a condition of my relating to people. But I think there are people who need this, who would like it and who would benefit from it. People in university are ready to do a little spiritual growing. I don't know if I'm the perfect leader, but offering them a chance to tap into this is a reasonable thing for a chaplain to be doing.

If Sir George is just a place to come and get an education, then it's failing utterly. They should be instilling some kind of a sense of community of total experience. There's another dimension to being at Sir George other than sitting around a classroom and cramming for those exams.

Norm Perry

One of the things we've got to push is to be humane, and if we're humane, maybe the most humane thing we could do is to scrap Sir George.

In our society today there seems to be an absence of social responsibility. I think part of my job is to animate procedures whereby students can be socially conscious, I mean spontaneously aware of social hassles. If a university doesn't do that, then the university cops out on its education. If you leave it to itself, all the university does is support the system, which is a wipe-out for many people. But I see a lot of students who say they're socially responsible, but all they're worried about is getting jobs. If they can't get jobs and make a lot of money then they're not interested in being socially responsible. They worry about getting hired and security and they don't care whether they're working for Dow Chemical, now when the crunch comes, and what matters is the crunch.

John Wright

As a training ground for revolution, the university may do certain things, but there are a lot of people who just conform to that while they're here, and then conform to something else when they leave.

Norm Perry

You have to ask yourself if social responsibility is realistic when it takes the stance the Maoists are taking, for example. Or you can ask whether the Commerce skit is a good skit if it doesn't make them at all aware socially. If they leave this university just to make money then they're missing the point. And I think there's a tempering of extremes just to get something done. In a university as large as Sir George in Quebec with all its hassles, that there's no group concerned with hard-line socialism really surprises me.

John Wright

If nobody else does anything and we see a need there, we're going to do something about it.

Norm Perry

There are so few places for students to go and be themselves, where they're not going to get psyched out, or laid on heavily for being immoral. Some people just come into the office and have a cup of coffee and go home feeling better. And I'd like to know why. Obviously there's something meaningful for them. They can find someone who hasn't got a vested interest in his job.

Dave Brabant

You're just relating to a person on an ordinary level, person to person. Here at least is a place where they can come in.

John Wright

All day long, you don't have a chance to sit down with yourself, or to sit down with one other person and be able to talk with them on a broad level, rather than sitting with the girl you're in class with and talking about French or something, or talking about love if you're in love with her. But can you sit down with another human being and relate as a human being without a sexual overtone or trying to cram for an exam overtone?

Norm Perry

Maybe the Judaic-Christian tradition realizes some things that are needed that everybody else has forgotten, and one of them is the problem of play. It seems to me that nobody has a very good time anymore. Everybody has to be academic, or in love, or screwing around or doing a lot of dope or doing a whole bunch of things. And one of the horrendous things about Sir George is that there's no place to play. Why should you drive them into growing up, then say they can't be grown up because they're still students?

In a university there's much more involved than just being yourself. It's being yourself in a much larger context. It's in the context of education, of knowing a hell of a lot more than 90% of the population knows, in fact. Yourself is defined by your role only as much as you choose to define that role. I don't wear a collar right now, so I'm not so concerned with that as a role. Some professors think they're professors and have more ar-

chaic notions of what a professor is than I have about what the church is. Inasmuch as they can lose the role, then they can become persons.

Dave Brabant

We can support so many roles and we have to shift from one to the other. But at some point you've got to be what you're comfortable in and I don't call that a role. I think by offering that open-door policy, they can come it. They don't have to have a role, because I'm not there pushing Roman Catholicism or United Churchism or Anglicanism.

Norm Perry

One of the problems I run into frequently is students who can't talk to the professors and professors referring them to the Dean over a small matter. One thing I'd like to do is see the professors more approachable. How do you bring that about? Maybe you do a screening before you hire a professor and make sure he can relate to people. If he can't he doesn't get on staff. Or show him how. Make teaching more primary than producing.

John Wright

There are some professors who can't teach. Everybody can think of some character around who is a brilliant scholar in his field but can't relate to his first year students.

Norm Perry

We do have power with individuals on a one-to-one basis. We can try to put pressure on individuals who are making decisions affecting the larger body.

John Wright

We may be the only people who can feel free to do this. John O'Brien isn't going to walk into Stuart Stuart and say, I think you're a silly ass, but maybe Norm will walk up to him and say that. And Stuart may or may not listen to him. But he may think about it. This could take place in many areas.

Norm Perry

If we're not thoroughly accepted by the administration, we can be put out on our ear. We have to be cautious about exposing the realities of certain problems as they are. Out West they exposed the problem about students not seeing professors or something like that, and it created a great fuss. We don't want to lose ground by saying things that are going to be blown out of all proportion so that we're going to look very bad. We must be cautious with use of the media. Last year John and I got rather heavily involved with the Political Science society and it appeared to have been appreciated, but because of the turnover of students somehow we don't relate to the students as well as we did last year. So we have no influence with that society, on the one hand. On the other hand, the character of what's thought about is influenced by the chaplains, I'm quite sure.

who evaluates whom for what?

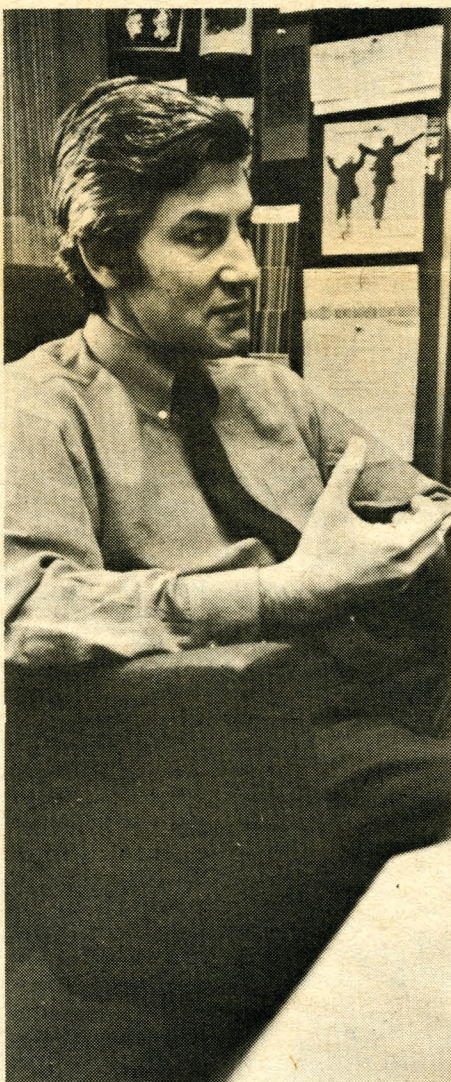
mervin butovsky

The benefits of student evaluation of courses are almost entirely in the information that it provides the instructor concerned. It can be helpful for him in appraising teaching faults and his sensitivity in his class and in his inter-relationship with his students generally. A good teacher will know this naturally - that's part of his teaching function. If he has had some experience in the classroom and if he is an intelligent and sensitive individual, he will be aware of how well he's coming across, the rate and degree of absorption and so on.

On the other hand, given the kinds of discussions we have in our classrooms, another source of information would not hurt, particularly if the information is a little more scientific, a little more objective and possibly anonymous. This kind of information could only help an instructor, if he was able to interpret it and read it back into his own teaching methods.

Some of the questions - about the number of term papers which are required or the length of reading lists - are objective and useful: the teacher can react to this and he can also counter students who might claim, for instance, that coverage of subject matter is superficial and say that the nature of his course is not intended as intensive research into one thing; and he might emphasize the importance of the survey nature of the course. But the fact that an instructor can get hold of the information is important. He gets a cross-section reading of his class. And the fact that a student is asked to participate in an evaluation is important in that it is a recognition of him, not of his co-existent expertise with the professor's area, but that he is an engaged member of that class and therefore his opinion is important.

Both the department chairman and the instructor should be conscious of the teaching function of the individual. If an evaluation points out a teaching fault, it should be an area for discussion between the department chairman and the instructor. To say the very least, any idea of fairness or justice would require that the instructor be allowed to explain or justify his reasons which may not be apparent to the student. This is probably one of the only occasions when his colleagues would have access to an evalua-



tion of his teaching methods. His colleagues or his department chairman would have no other information on his teaching abilities in most cases, except in some instances when a chairman might sit in on the instructor's class and comment on that. But those are exceptional cases.

But the faults of course evaluation are equally evident. The use of the evaluation report as a shopping list for students prior to registration - so that they can select courses which are less demanding or because a particular professor has won the popularity poll for his technique or engaging manner, or course selection for similar reasons - is superficial and the serious student would avoid using it this way. The most

serious weakness in the course evaluation attempted at Sir George was not so much in the questionnaire, which a sociologist or psychologist might question, but in the editorial translation of the questionnaire into the precis writings. There was a great deal of editorial leeway which tended to distort the actual responses. Possibly a questionnaire of this kind should not even be published and the results of the questionnaire should go directly to the instructor and his chairman. In other words, course evaluation should be used as a learning tool for professors and not as a shopping list for students.

Some of the conclusions, in the evaluation done two or three years ago, were drawn from material not evident in the statistical report. I can remember that some instructors felt the conclusions were drawn from a sample which was short and insignificant in a sense, and that the evaluation was procedurally incorrect. In some cases, instructors were being accused of being unpopular and being disliked, or what have you, when in fact the statistics didn't seem to indicate that conclusion at all. This is the kind of editorial leeway I mean.

There are other dangers in the evaluation process, in that it might establish a norm for teaching procedures and that would be fatal at the university level. The university should be as diverse in its teaching methodologies as it is diverse in its subject matter and disciplines. I have not yet read anything which would indicate that one teaching method is superior to another teaching method. We're dealing with personal, idiosyncratic contact and relationships and what on paper might objectively seem to be a methodological crime - where Macdonald College might fire the person immediately - might work very well in a certain setting with a certain group of students in a certain discipline. I've seen that over and over again.

The importance of course evaluation lies in its broad perspective - it takes in a great number of students - providing a fairer basis for drawing conclusions and getting certain impressions. Any method that allows clear conduits about teaching and what goes on in the classroom is important, not for reasons of censorship, but because we should be constantly trying to make teaching methods more effective. But my fear of student evaluation lie in its superficial uses almost as five star selection.

I would prefer one of two alternatives: first, and I'm not sure if the students would see this as possible, that the questionnaire be seen essentially as a teaching aid, directed in confidence to the instructor and to the department chairman who should also get a sounding for the feeling of the class on the part of the department member. Or secondly, if it felt important to the students as a guide, in the sense that it was originally intended, the statistical material should be printed without editorial comment and let the student who wants to enter a class find out how many term papers are required and how effective a particular approach is - without the editorial comment; this rather than the simplistic editorial translation which often tends to be prejudiced in favour of certain kinds of teachers, overlooking others.

A by-product of the evaluation and an aid in the selection process, was that a number of departments began to produce a mini-calendar which gave an amplified course description, the reading lists and some word about the direction of the course. That served as a criterion just as valid for selection as the personal evaluation on the accessibility of the professor.

Mervin Butovsky is assistant dean of Arts. The above was transcribed from tape.

academic awards

Award list is compiled by the Guidance Information Center. Notices of financial aid are posted on the 4th floor bulletin boards in the Hall Building. Faculty notices will also be posted on the notice board outside the Faculty Club. For more information and application forms, if available, see Guidance Information Center, H-440-1.

GRADUATE AWARDS

P.E.O. INTERNATIONAL PEACE SCHOLARSHIP FUND (for female citizens of other countries to study in the U.S. or Canada). Deadline: Jan. 31.

CANADA SCHOLARSHIP AT CAMBRIDGE. Deadline: Jan. 30.

LIDLAW FOUNDATION. Fellowships for advanced study & research in the social and behavioral sci. Deadline: Feb. 1.

CANADIAN ASSOCIATION OF UNIVERSITY TEACHERS. J.H. Stewart Reid Memorial Fellowship. Deadline: Feb. 1.

CANADIAN FEDERATION OF UNIVERSITY WOMEN. Professional Fellowship and Margaret McWilliams Travelling Fellowship (women only). Deadline: Feb. 1.

IMPERIAL OIL. Graduate Research Fellowship. Deadline: Feb. 1.

ZONTA INTERNATIONAL. Amelia Earhart Fellowships for women in Aerospace Sci. Deadline: Feb. 1.

A.C.L.S. Grants for study of E. European Languages. Deadline: Feb. 1.

UNIVERSITY OF TORONTO. Financial assistance for grad. degrees in education. Deadline: Feb. 1.

DUKE UNIVERSITY. Center for Commonwealth Studies. Grad. Fellowships for Commonwealth students. Deadline: Feb. 1.

GUGGENHEIM FELLOWSHIP in Rocket Propulsion. Space structure & flight. Deadline: Columbia Feb. 1., California Inst. of Tech. Feb. 1.

CANADA - BRITAIN SCHOLARSHIP FOUNDATION. Postgrad. scholarship in the Humanities tenable in Great Britain. Deadline: Feb. 15.

THE ROYAL SOCIETY. Rutherford Scholarship for experimental research in the natural sci. Deadline: Feb. 15.

ONTARIO DEPT. OF UNIVERSITY AFFAIRS. Grad. Fellowships. Deadline: Feb. 15.

COMMONWEALTH SCHOLARSHIPS Tenable in India. Deadline: Feb. 15.

CANADIAN INSTITUTE OF CHARTERED ACCOUNTANTS. Grad. fellowships for C.A.'s. Deadline: Feb. 28.

FACULTY AWARDS

SAMUEL BRONFMAN. Seagram Business Faculty Awards. Deadline: Feb. 15.

LIDLAW FOUNDATION. Fellowships for advanced study & research in the social & behavioral sci. Deadline: Feb. 1.

CANADIAN FEDERATION OF UNIVERSITY WOMEN. Margaret McWilliams Travelling Fellowship (pre-doctoral). Women only. Deadline: Feb. 1.

U.K. ATOMIC ENERGY AUTHORITY. Research Group fellowships. Deadline: Feb. 1.

PHI BETA KAPPA. Mary Isabel Sibley Fellowship for the study of Greek land., lit., hist., archaeology (unmarried women only). Deadline: Feb. 1.

A.C.L.S. Grants for study of E. European Languages. Deadline: Feb. 1.

CANADIAN INSTITUTE OF CHARTERED ACCOUNTANTS. Grad. fellowships and research grants for C.A.'s who are on Univ. teaching staff. Deadline: Feb. 28.

DIAL M FOR MEDAL: Henri Langlois, director of the Cinémathèque française and SGWU visiting professor of cinema, presents the Legion of Honour to Alfred Hitchcock at a recent ceremony in Paris.

SGWU / THIS WEEK



thursday 28

GALLERY I, GALLERY II and WEISSMAN GALLERY: "Tony Urquhart Reunion", last day.
 CONSERVATORY OF CINEMATOGRAPHIC ART: "Splendor in the Grass" (Elia Kazan, 1961) with Natalie Wood and Warren Beatty at 7 p.m.; "America, America" (Kazan, 1963) at 9 p.m. in H-110; 50c for students, 75c non-students.
 ARTS STUDENTS ASSOCIATION: Rev. Ralph Abernathy speaks at 2:30 p.m. in H-110.
 YOUNG SOCIALISTS: Meeting at 2:30 p.m. in H-830.
 GEORGIAN CHRISTIAN FELLOWSHIP: Meeting at 1 p.m. in H-435.
 SCIENCE WEEK: Tour of National Research Council in Ottawa leaves at 7:45 a.m., returns at 6 p.m.; \$1 per person. Beer bash at Boulevard de Paris, 4 beer for \$1. Lawrence Cumming, director of CUSO's Eastern Africa program speaks at 2:30 p.m. in H-511. For further information call 879-4526.
 BIOLOGY CLUB: Meeting at 1 p.m. in H-420.

friday 29

ARTS STUDENTS ASSOCIATION: Grace Mackinnis, M.P., speaks at 2 p.m. in H-635.
 UNIVERSITY COUNCIL: Meeting at 2:30 p.m. in H-769.
 SGWU: Council meeting at 2 p.m. in H-965.
 SCIENCE WEEK: "2001 Space Odyssey" at 1 p.m. in H-110, 99c.
 POLITICAL SCIENCE ASSEMBLY: Meeting at 6 p.m. in H-520.
 HISTORY SOCIETY: Prof. J.M.F. Careless, University of Toronto, speaks on "Metropolitanism" at 3 p.m. in H-520.
 CARIBBEAN SOCIETY: General meeting at 2 p.m. in H-620.
 GEORGIAN HELLENIC: "Electra" with Melina Mercouri at 8:30 p.m. in H-110, 99c.
 CHINESE GEORGIAN: Meeting at 4 p.m. in H-511.
 FACULTY CLUB: Robert Burns Night starts at 6 p.m.

saturday 30

GEORGIAN HELLENIC: "The Shepherds of Disorder" (movie banned in Greece) at 6:30 p.m. in H-110; "Zorba the Greek" with Anthony Quinn at 9 p.m. in H-110; 99c.
 CONSERVATORY OF CINEMATOGRAPHIC ART: Canadian premieres of 1970 French documenta-

ISSUES & EVENTS

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Joel McCormick, editor
 Michael Sheldon
 Malcolm Stone

ries on Communist China ("Voyage en Chine") and Yemen at 2 p.m. and 4 p.m. in H-110; 50c for students, 75c non-students.

sunday 31

SKI TRIP: To Mount Echo, \$6.50 (includes lift ticket, transportation and a 1-hour lesson). Bus leaves front of Hall Building at 8:30 a.m.; tickets on sale at Athletics office, 2160 Bishop St.
 GEORGIAN HELLENIC: "Treason" (premiere in Canada) at 8 p.m. in H-110; 99c.

monday 1

S.G.W.U. GALLERIES and SAIDYE BRONFMAN CENTER: "45° 30'N - 73° 36'W", new art concerned with concept, process, system, through February 17.

tuesday 2

CIVILIZATION: The highly acclaimed colour series by Sir Kenneth Clark is being presented twice each Tuesday; today "Romance and Reality" (later Middle Ages in France and Italy) 1-2 p.m. and 8:30-9:30 p.m. in H-435; free.
 WORKING WOMEN'S ASSOCIATION OF S.G.W.U.: Meeting at 12:30 p.m. in H-617.
 CINEMA: British director Peter Watkins ("The War Game," "Privilege") shows "Culloden" and talks to pop culture and cinema classes (plus anyone else interested) at 2:45 p.m. and 8:30 p.m. in H-937.

wednesday 3

FINE ARTS DEPARTMENT: Two plays will be presented in the Douglass Burns Clarke Theatre at 8:30 p.m. - "Jack, or the Submission" by Eugene Ionesco and "Almost Like Being" by Jean-Claude van Itallie; free.
 FRENCH DEPARTMENT: Prof. Pierre Léon from the University of Toronto speaks on "Accents et style en prononciation - Des méridionaux à 'qui vous savez' en passant par les snobs" at 8:30 p.m. in H-937.
 S.G.W.U. ASSOCIATES: Inaugural dinner with speakers Red O'Quinn and John O'Brien at 6 p.m., Mount Stephen Club; tickets \$6 through 879-2874.

notice

CLASS CANCELLATIONS: All day division classes (except labs and classes held only Friday) have been cancelled Friday, February 12. Winter Carnival's day up north. Evening classes will be held as usual.

LES GRANDS BALLETS CANADIENS: TICKETS AT HALF PRICE:
 Les Grands Ballets Canadiens will present two new ballets - "Villon", choreography by John Butter, and "La Fille Gardée", choreography by Fernand Nault - at the Salle Wilfrid Pelletier, Place des Arts, on February 12, 13 and 14 at 8:30 p.m. and February 14 at 2:30 p.m.

Regular prices of tickets will be: \$6.00, \$5.00, \$3.00 and \$2.00. Students can obtain tickets at half price. Also, members of faculty, administration and staff can obtain \$6.00 and \$5.00 tickets at half price on presentation of an SGWU ID card.